

Latin America CALLS!

PUBLISHED BY THE LATIN AMERICA BUREAU, NCWC • WASHINGTON, D.C. 20005 • \$1.00 A YEAR

September-October 1963

Millions Cry for Land

Latin America Roundup

According to the Vicar Apostolic of the Argentine armed forces, 80% of Argentina's young men of military age do not profess or practice any religion.

A study of 1962 soldiers' records indicates that 97% of Argentina's young men have been baptized; 90% have made their first Communion; 82% are from families constituted in accord with the laws of Church and State. Yet 80% practice no religion and profess a philosophy of crude materialism.

The first issue of *Igualdad* (Equality), a promising new publication devoted to social and political problems and directed to university students, appeared recently in Lima, Peru.

The Journal reflects the deep concern of Peruvian students at their lack of preparation for public life and political office.

In its announced purposes of arousing a civic conscience and insistence upon social and political education, it takes its inspiration from the pastoral issued last May by the Peruvian Hierarchy.

There is no medical association in Quiechapa, Mexico, to vouch for the ethics of a curandero (medicine man) when a Zapotec Indian gets sick. The advice comes instead from Fr. James Norman, O.M.I., a native New Yorker stationed in the Tehuantepec Diocese since 1960.

In the 18 villages comprising the parish, there is no medical doctor. The 13,000 villagers know they can count on Father for first aid. In more intricate medical matters they must rely on the curandero whom the priest recommends.

Senator Cites Cardinal as Leader

Senator Hubert Humphrey says Latin Americans should follow the political and social leadership of Raul Cardinal Silva of Santiago, Chile.

His Eminence came to Washington en route home from the coronation of Pope Paul VI to receive the Axacan Award from Georgetown University for outstanding service to Latin America. Senator Humphrey spoke at a luncheon for the prelate in the Senate dining room.

"Cardinal Silva has taken the lead in implementing the social philosophy of the late Pope John's encyclicals," Humphrey declared.

Noting a definite "change in attitude by the administrators of the Alliance for Progress toward voluntary agencies," Mr. Humphrey said:

"If the Alliance is to succeed and Communism is to be halted in Latin America, these leaders must move with urgency to achieve basic economic and social reforms."

Memorials to a Beloved Pope

A donation in "loving memory" of Pope John was received in Miami from a Jewish family who considered it a "privilege to share the same world with Pope John."

"It does not matter how you disburse this offering," the accompanying note said. "If it means 'bread' for someone who is hungry, that would be nice. I think it pleases his soul that peoples of all faiths will do good deeds in his name."

The Ohio Catholic Daughters of America have pledged to support a Papal Volunteer in memory of Pope John.

Msgr. James P. McIntyre, Diocesan Director of PAVLA in Cleveland, reports that so far there have been more Volunteers than sponsors to fi-

Troubled Area Attracts Agitators

In vast Brazil, areas other than the notorious Northeast represent critically festering economic and social ills.

The Bishops of Mato Grosso and Goias States have joined forces in a socio-economic stabilization plan for their underdeveloped area in west central Brazil. Proximity to the new national capital, Brasilia, and a wealth of untapped natural resources have brought an influx of "adventurers and agitators" into the area, who exploit and urge to violence the already impoverished masses.

First steps in the program provide for Christian leadership formation and mass education.

"Humane and Christian considerations stir us to face crying injustice," the Bishops write. "Two-thirds of our people are hungry—for bread, for truth, for God. But the issue confronting us is the very subsistence of our region and, indeed, of our continent that does not want to be enslaved."

nance their training, transportation and support in the field. Cost per Volunteer is estimated at \$3000.

A businessman wrote out a check for \$100,000 and placed it in the hands of a Catholic agency.

"For a few brief years Pope John has inspired my life," he explained. "I think he would be best pleased if I honor his memory by giving this money to one of the causes he loved most—Latin America. Put it to work among the Latinos where it will serve God's Church best."

The agency selected twenty needy projects and to each sent a note: "A gift to you from a lover of Pope John, lover of the struggling Church in Latin America."

LAND REFORM NOT SIMPLE

From top to bottom of Latin America the cry is heard for land. Communists utilize the cry as a slogan for revolt. Catholic Bishops voice it in the name of peace and justice.

Land reform is a more complex matter in Latin America than outsiders are prone to suspect. The outstanding example of failure to effect the desired reform is the government's program of land distribution in Bolivia. There the campesinos, largely illiterate, were satisfied to produce on their new farms just enough for their own needs and nothing for export or even the national market. As a result Bolivia had to import potatoes for the first time in her history.

Distribution of land is only a preliminary step in agrarian reform. A complex of aids must be supplied—training in farming and marketing techniques; credit assistance for purchasing implements, even seed; provision of roads to market, irrigation, schools, hospitals, public health and housing.

In initiating land reform the Church has special problems. The concept of supporting Church institutions by free will offerings is new or as yet unknown in many areas. Among the campesinos the concept of

(Continued on page 4)

THOUGHT OF THE MONTH

"We seem to hear echoing in our ears the wonderful words of Jesus . . . 'Put out into the deep and lower your nets for a catch'. . . We dare to apply the divine words to Ourselves and to the present condition of the Catholic Church in the great Latin American continent." —Pope Paul VI

PAVLA IN PERU IMPORTANT GAINS

With enthusiastic backing from Archbishop Romolo Carboni, Apostolic Nuncio in Peru, the Papal Volunteers continue to make strides in that country.

Recent months have brought two important developments: appointment of Father Thomas Garrity, M.M., as Papal Volunteer Consultor to the Nuncio, and establishment of a national Lay Apostolate Center by the *Peruanos Voluntarios del Papa*, the Peruvian counterpart of the U.S. PAVLA organization.

Father Garrity, Pastor of a Lima parish where six U.S. Volunteers are stationed, will supervise the welfare of all Volunteers in Peru. Periodic reports will be made to the Nuncio on the Volunteers' current problems, state of health, general spirit, aptitudes, adaptability and achievements.

The Lay Apostolate Center established by the Peruvian Volunteers at the request of Archbishop Carboni will have two prime objectives: creation of a spirit of unity among the various apostolic organizations and development of a strong nucleus of native Volunteers for the religio-social programs of the Church.

This marked progress in the Peruvian movement is of major importance. In creating PAVLA the Pontifical Commission for Latin America declared: "This call is addressed first of all to the laymen of Latin America, who must . . . establish in every diocese a central nucleus to which the Volunteers coming from other countries will add the contribution of their work and their support."

ORIENTATION

Judy Keres, a Papal Volunteer in Arequipa, Peru, writes:

When I see children lining up daily at 7 A.M. for a free breakfast provided by Catholic Relief Services;

When I see 80 adults forming a line at 5 A.M. to receive supplies distributed at 8:00;

When a tearful pupil shows me a paper accidentally burned while he studied by candlelight the night before;

When I hear of a family of two children with tuberculous parents living in a shack made of cornstalks;

When I see water being carried by men, women and children in buckets and cans from ditches running next to the street . . .

I know that I'm in Peru.

Mission In Panama One of Most Primitive

The Catholic Lay Mission Corps can testify it isn't necessary to travel the greatest distance in Latin America to reach an area among the neediest and the most primitive of the hemisphere.

Three Papal Volunteers of the CLMC are teaching at La Chorrera, a parish as large in area as many dioceses near Panama City. The pastor and his one assistant have the care of 40,000 inhabitants scattered over miles of jungle.

"The work is unlimited," says Father Fred Underwood, director of the Texas group who recently visited this mission. "They need catechists, nurses, community organizers—you name it and they need it."

Four Volunteers are slated for La Chorrera in midsummer, bringing the total of CLMC members stationed in Panama to 15.

According to Fr. Underwood the CLMC aims to "saturate the Panama region and, by concentrated effort, make Christ known and loved in these long abandoned areas."

LATINS MAKE GAINS MORE LAND, MORE TAXES

In *Latin America, A Report to the Citizen*, the U.S. State Department summarizes the past year's social and economic developments in Latin America under the Alliance for Progress. Highlights of the report are:

Development of two major economic groupings, the Latin American Free Trade Association and the Central American Common Market;

Progress in development of industry in Northeast Brazil, "a prime target for Communist subversion";

Increases in tax collections up to 50%;

Steps taken in budget and expenditure controls;

Agrarian reform launched in seven countries;

Agricultural credit and technical assistance programs instituted in five countries.

"The United States believes that preservation of a free community of nations in this hemisphere depends on a cooperative effort to improve the conditions of life for the people of Latin America" the report said.

Papal Program for Latin America

To meet their huge problems, Latin American bishops turned to the Holy See for aid from beyond the seas. Thus was born in Rome the Pontifical Commission for Latin America, with its Papal Program for Latin America.

From Rome and from the Latin American bishops united in CELAM came the call to the bishops of the United States to participate in this program. The response in our country was the creation by the U. S. hierarchy of the Bishops' Committee for Latin America, with Cardinal Cushing as its chairman, and the establishment of the Latin America Bureau to carry on the work of implementing the Papal Program in the United States.

Four subcommittees of the Bishops' Committee have been formed. They are responsible for the following divisions of the Committee's program:

Latin America Bureau, NCWC

Established in 1960, the Latin America Bureau is a division of the General Secretariat of the National Catholic Welfare Conference (address: Latin America Bureau, NCWC, 1312 Massachusetts Ave., N.W., Washington, D. C. 20005).

The Statement of Purpose issued May 26, 1962, by the Pontifical Commission for Latin America lists five major goals for its program. These goals are:

1. Recruitment and training of clergy, religious and lay volunteers in Latin America and in countries overseas.

2. Expansion of a religious education program to eliminate religious ignorance in long unserved areas of Latin America.

3. Strengthening of Catholic schools for the needy in the Latin American republics.

4. Building of adequate Catholic religio-social and socio-economic programs.

5. Strengthening of press, radio and cinema for delivering the Catholic message to Latin Americans.

The Pontifical Commission has requested all the bishops of the Catholic world in a position to do so to encourage members of their diocesan clergy to serve the Latin American Church in every practical fashion, even by terms of personal service in Latin American parishes. Diocesan clergy from more than 35 U. S. dioceses are already in Latin America. A large number have gone as members of the St. James Society of Boston.

The Religious Communities

At the 1961 conference of the major superiors of U. S. religious communities at Notre Dame University, a special representative from Rome requested personnel for Latin America. As an ideal, the Holy See proposed that each religious community of men or women send to Latin America, by 1970, 10 per cent of its present membership as of 1960. According to their circumstances, the religious commu-

nities are making great sacrifices to approach this ideal.

The Papal Volunteers

In Summer 1960, the Pontifical Commission issued a document entitled "Papal Volunteers for Apostolic Collaboration in Latin America," a call for lay volunteers to work among Latin America's priestless millions.

The number of priests and religious will long remain inadequate. "In this situation," the document states, "no Catholic can consider himself alien to the suffering of the Church, which is a mother to all. More than ever, we can see how appropriate to our times are the words of St. John Chrysostom: 'We cannot place the obligation of every activity of the Church upon priests; the burden falls upon each one of us in the Church, because we are members of that one Body.'"

"Therefore, we must appeal to the laity."

The Papal Volunteers (PAVLA) represent an umbrella movement which embraces both lay sending societies and diocesan teams of volunteers. Up to the present, 99 bishops have named PAVLA diocesan directors (who also serve as directors for Extension Volunteers). At the end of 1962, 168 men and women in 50 teams were at work in 11 Latin American countries.

The PAVLA National Secretariat is located at 1300 S. Wabash Ave., Chicago 5, Ill.

Commitments for Latin America

The basic need for Latin America is personal service. Words of Cardinal Cushing summarize this: "Go to Latin America; help others go!"

But relatively few can actually go; hence the wide gamut of aid efforts being made in every field of Catholic action throughout the United States. Colleges and universities are organizing Latin American institutes, and campus projects are multiplying. Catholic Relief Services, NCWC, conducts a huge Latin American program. Many Catholic organizations of the laity are cooperating. The parish clergy, sodalities and parochial schools are becoming ever more keenly aware of Latin America's many problems.

The total aim is a commitment, small or great, by every Catholic citizen of our nation to give help to the Church in Latin America in this hour of its desperate need.

Latin America Victory Fund

The Pontifical Commission allocates an annual fund placed at its disposal by the Catholic Bishops of the United States for basic needs of the Church in Latin America.

Encouraged by Cardinal Cushing the Latin America Bureau has initiated the Latin America Victory Fund, which seeks Victory Workers who will gather modest sums monthly. This aid is especially needed currently in Northeast Brazil and other backward areas where Catholic life is jeopardized by powerful Communist organizations.

Address: Cardinal Richard Cushing, Box 6066, Washington, D. C. 20005.

BISHOPS SPEAK IN THREE COUNTRIES

In three South American countries—Ecuador, Brazil and Paraguay—the Bishops have issued pastorals in recent months urging reforms and reminding Catholics of their social responsibilities.

In Ecuador the Bishops called for a land reform law and correlative measures to provide training for farmers, basic education for the masses, easing of financial credit for campesinos and development of needed water supply and electric power.

The letter pointed out that 65% of Ecuador's labor force is comprised of farm workers. "The land fulfills its destiny when it yields that which it ought to produce and when its products are distributed equitably among the producers," wrote the Bishops. "We must state with regret that neither requirement is being met in this country."

Not only land but products from the land are distributed with great inequity, the letter said. "Hunger wages" are prevalent among the campesinos, whose average yearly earnings total \$87.64. "We cannot fail to note that some fortunes have been accumulated not so much out of exploitation of the land but by exploitation of man."

Receiving more attention in the general press was the pastoral of the Brazilian Bishops.

Interest centered on their proposal that the government be empowered to expropriate lands without waiting for the financial capacity to make indemnity in cash. The Bishops said they saw "no threat to

RED CARPET FOR U.S. MISSIONERS

Four U.S. Missioners of St. James the Apostle could hardly doubt the warmth of their welcome in Guayaquil, Ecuador, if they judged by the act of Padre Enrique Julhes, pastor



of one of the larger parishes.

When he learned of their assignment to Guayaquil Padre Julhes, who had labored fifteen years to build a church, school and rectory, turned over to the U.S. priests his parish plant valued at \$80,000.

Padre Julhes's new parish lies across the river in a land of swamps where the mosquitoes, heat and sub-standard living conditions would be "too much for new priests." A raised bamboo structure now serves as church, school and rectory. The land on which it stands is flooded twice daily by salt water tides.

the right of property" if owners were compensated in government bonds. The bonds should, however, be guaranteed against devaluation.

Recommending integrated reform measures similar to those urged by the Ecuadorean Bishops, the letter concluded with a plea for proper public concern for the Alliance for Progress.

In a 32-page joint letter the Bishops of Paraguay proposed a wide-ranging program of social reform.

Although there are historic and geographic reasons for Paraguay's economic underdevelopment, the prelates noted, they in no way justify the social abuses afflicting the majority of the people.

The document emphasized these major problems: farming suffers grievously from inadequate methods; industry is only beginning to develop; the level of unemployment is acute; illiteracy is widespread; per capita income rate is one of the lowest in Latin America.

Catholics in positions of influence have a particular duty to face these problems and to work toward their solution, said the Bishops.

Christian Leadership Training For University Students

University students in Latin America wield political influence out of all proportion to their numbers. As the best organized segment of Latin America's educated elite, their support is eagerly sought by political parties. Throughout Latin America the university is a focal point for Communist organization and propaganda.

At least twice during the past decade students have touched off disorders resulting in the downfall of governments. In Ecuador following a two-day battle in the streets led by students, President Jose Maria Velasco fled the country. In Santo Domingo rioting generated by a student uprising resulted in the hasty departure of the two hated brothers of Generalissimo Rafael Trujillo and the turning over (at least temporarily) of governmental authority to a civilian group.

A growing movement for development of Christian university leaders through "cur-sillos" in socio-economic and political problems in the light of Catholic doctrine is gain-

ing success in a number of Latin American countries, notably the Dominican Republic, El Salvador, Guatemala, Honduras, Panama, Venezuela and Colombia.

In Venezuela, for example, during the past 18 months close to 2000 university students and upper classmen in secondary schools have attended the leadership courses, which generally last eight days. Studies include the social doctrine of the Church, modern social problems, liberalism, socialism and Communism. One day is devoted to consideration of the idea of a university, the actual status of universities in Latin America today, tactics of Communist action among students, and methods of university orientation and participation in the current life of the nation.

The bulletin of the Latin American Episcopal Conference (CELAM) comments that the full fruits of the courses will become evident only in future years when students well formed during their secondary schooling enter the universities.

TALK . . . and ACT!

This modest bulletin—LATIN AMERICA CALLS!—seeks to provide to the man who must "read while running" a tiny insight into the vast world of Latin America in which the Catholic Church has a major roll to play among its

200,000,000 INHABITANTS

TALK— to your friends about the Church in jeopardy and millions in desperate need in Latin America.

ACT— to enlist your friends to contribute modest aid for the Church's gallant fight in Latin America.

THIS MONTH PLEASE! Circulate a VICTORY CARD to build the Latin America Victory Fund, directed by Cardinal Cushing. Give or gather eight quarters (\$2.00) this month and in future months! Use this coupon to join us!

H. E. Richard Cardinal Cushing, Latin America Bureau, NCWC
Box 6066, Washington, D. C. 20005
Dear Cardinal Cushing,

Recognizing the gravity of the Church's struggle in Latin America, I wish to join you in the fight. Enclosed please find \$_____ for this month's LATIN AMERICA VICTORY FUND.

Without any commitment binding the future, I propose to give or gather the money to fill _____ Victory Cards each month at \$2 per card. Please send me the necessary cards.

NAME _____

ADDRESS _____

SOCIAL RENEWAL IN SANTO DOMINGO

A Catholic inspired Committee for Community Cooperation has laid out a program of social reconstruction in the Dominican Republic, recently emerged from 30 years of brutal dictatorship. Goals of the program are:

Agrarian reform;
Establishment of credit unions, building and purchasing cooperatives, agricultural and trade schools, sewing and home economics centers;

Leadership formation for trade and farmers' unions;
Social and public health assistance, better housing, improved streets and parks;

Development of libraries, encouragement of study groups;
Increased appreciation of the native culture and folklore;

Promotion of sports and youth organizations.

"Go to
Latin
America;
help
OTHERS
Go!"

Washington 5, D.C.

Latin
America
Bureau
NCWC

CALISI

Latin America



Bolivia Church Gains

The number of religious priests, Brothers and Sisters in Bolivia has risen in the past ten years from 1470 to 2285, a gain of 55%.

In 1953 religious communities of men in Bolivia numbered 18 with 537 members. The 1963 total is 26 with 811 members.

Sisters' Communities have increased from 22 with 933 members in 1953 to a 1963 total of 53 communities with 1474 members.

'LAND AND BREAD'

(Continued from page 1)

a money economy or of raising money crops is the same. In a rural area such as Cuzco, Peru, a Sunday collection may total as little as \$2.50 in cash. Time-worn custom dictates giving gifts in kind.

Despite difficulties the Church is instituting reform in many areas. An example of systematic approach to the problem can be seen in Cuzco, Peru's most troubled region. Archbishop Byrne announced recently that diocesan land would be sold to the approximately 1500 families who farm it. A carefully planned program provides at the outset training to prepare the campesinos for their new role as landowners as well as study and evaluation of the land itself to assure equitable distribution and most effective use.

"Often we must take our campesino by the hand," a Latin American prelate explains, "and lead him from the sixteenth into the twentieth century. Once shown the way, he is as competent as the rest of men."

CATHOLIC YOUTH TWO APPRAISALS

The elite Communist youth organization of France levels some stinging accusations against their Christian counterparts. A recent open letter reads in part:

"The Gospel is a weapon as potent for the renovation of society as are our Communist principles. Yet assuredly it is we who will count the final victory, though we are but a handful of men while you, the Christians, are millions . . .

"We do not idly play with words . . . In our wages and working arrangements we seek only what is strictly necessary and sacrifice the rest for the spread of our doctrines. Similarly we devote our free time to our cause.

"On the contrary, you devote little time or money to the spread of your faith. Who will be convinced of the superior truth of your Gospel if you do not demonstrate it by your efforts? The victory will be ours because we are ready to sacrifice all, even our lives, for the triumph of justice, while you won't soil your hands."

Christians Who Act

On behalf of the Christian youth thus attacked, we call attention to some young Catholics in Latin America who give the lie to this charge that Christians with beautiful teachings don't live by them.

A recent report from superiors of a U.S. religious congregation in Latin America has this to say about Papal Volunteers in their missions:

Anna Maria Gonzales works in one of the poor sections of Chillan [Chile]. Some 800 families live in the area, most of them crowded into two

rooms with dirt floors, one bed to a family. They have no electricity, no running water. Anna Maria has set up a clinic where two local doctors donate time. She teaches catechetics and hygiene in the evenings; her on duty hours never cease.

Joyce Carey, a home visitor, works in Zanartu where the poorest class live. She has won the devoted confidence of the people . . .

One Volunteer stationed in Temuco, works at Chicaico [Bolivia] on weekends. He has won over the youth and has launched a program to improve living conditions. He brings agricultural experts to talk to the Mapuches and later will go into a cooperative. Our only regret is that he is not full-time. . .

"All are unreservedly wonderful. They are doing a marvelous work and we are more than happy to have them."

"Communism is a definite threat in Latin America but a certain type of anti-Communism is also a great danger.

"A blind fear of Communism, the practice of labeling every move toward social justice as Red-inspired and an inclination to combat Communism more with words than with deeds, pulls us away from the people. The popular character of Communism should move us to get closer to the people, to have confidence in them and to establish our base of operations among them."—Bishop Pinera of Temuco, Chile.

"Faith and Happiness" A Chance and a Challenge

A charitable organization developed and headed by a Jesuit priest has plans to establish a rural colonization center at La Guanota, Apura State, an underdeveloped area of southern Venezuela.

Known as *Fe y Alegria* (Faith and Happiness), the organization has a notable record of achievement in educating children and adults from the neediest and most neglected classes in Venezuela.

Land of Better Lives

The region chosen for the colony, which will center around a school of agriculture and animal husbandry, presents a highly suitable terrain for cattle grazing and for cultivation by farm machinery. Average temperatures are comparable to those of the State of Florida. However the area is subject to alternate floods and droughts, a major disadvantage which, as sponsors of the project point out, can nevertheless be overcome by labor and ingenuity. No great difficulty is foreseen in erecting a series of canals and dams to provide control.

Choice of a location thus characterized by natural drawbacks as well as assets was no mere matter of what land was available. The balance of natural advantage and disadvantage is seen by *Fe y Alegria* as constituting the proper elements of feasibility and challenge to accomplish a primary objective of the movement—development of initiative and self-reliance among the needy.

Linked with the La Guanota project is a new program of rural instruction to be launched next year in connection with primary schools in the towns of La Mata, Carcora and El Valle.